Some Fruits

Brought forth through a

Tender Branch

IN THE

HEAVENLY VINE

Christ Jesus,

NAMED,

VVilliam Sixmith.

I am the Vine, ye are the Branches——As the Branch cannot bear Fruit of it self, except it abide in the Vine, no more can ye, except ye abide in me——Without me ye can do nothing, John 15. 4, 5.

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A Teſtimony concerning the Life and Death of *William Sixmith*, being ſent with the following Matter to *London*, in order to be made Publick.

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William Gibſon,

MY very dear and well-beloved Friend, the dear Salutation of my Life ſalutes thee, in the moſt pure and dearest Love, wherewith at this preſent my heart is filled, and the remembrance of thee in the Immortal Life, in and through which I have often been refreſhed by thee, and at this time have ſweet unity with thee; and my very Soul is affected with thee in that ſpiritual Relation, in which I am perſwaded, that neither Heights nor Depths, Principalities nor Powers, things preſent, nor things to come, ſhall be able to ſeparate us from the Love of God in Chriſt Jeſus.

And ſo, having a ſenſe upon my Spirit at this time, how the Lord God hath made thee an Inſtrument in his Hand by his Mighty Power, for the turning many from Darkneſs to Light, and from the Power of Satan unto God, amongſt whom my Son William Sixmith *was one, who was touched and made ſenſible of the Lord's heavenly and bleſſed Power, which in thy Miniſtry did reach unto him, and it was effectual, as*

thou may'st understand by these his Writings, which I have sent to thee for to peruse; we found them scattered amongst several other Papers in his Trunk some Weeks after his Death, and had I seen any convenient Opportunity, would have sent them to thee long since; for through thy Ministry was a Door of Hope opened in him, and the Love of God was shed abroad in his Heart, in which he desired the Prosperity and Welfare of all People; and being I find freedom in my Spirit, shall a little acquaint thee how it was with him before this powerful and heavenly Visitation. From his Childhood he was inclined to that which was good, and never that I know of did he seek to cover any thing that he did amiss, by any excuse, but would readily confess the Truth, though against himself; And I can truly say, I never knew him tell a Lye, either directly or indirectly to the day of his Death, neither was he given unto those Youthful Vanities that most young People are Naturally inclined unto; and tho' at this time the Lords secret Arm of Power did preserve him out of many Temptations, yet still the Vail was over his understanding, and he was very ignorant of Gods Heavenly Power that converts the Soul, untill by the Testimony of the Spirit of Truth through thee he was awakned, which gave such a certain sound, that it did penetrate his very Heart, and his Soul was affected with the Virtue of Gods Heavenly Power which did cut like a Rasor, and thy Words were to the

Seed

Seed that was raiſed as ſweet as the Honey-Comb; and although his love was very dear unto all the Houſhould of Faith, yet did his love more abound and flow forth unto thee, than to many other: And in the time of his Sickneſs thou waſt often in his remembrance; and the Night before he departed this Life, he was refreſht in the remembrance of thee and ſpoke of thee, and of thy being with him, which in a Spiritual ſenſe might be; the Apoſtle ſaith, (Col. 2. 5.) For though I be abſent in the Fleſh, yet am I with you in the Spirit, joying and beholding your Order, and the ſtedfaſtneſs of your Faith in Chriſt.

In the beginning of his ſickneſs he did moſt cheerfully and willingly reſign up himſelf both Soul, Body and Spirit into the Hands of the Lord God, and would not have any thing to do with any Phyſitian, nor any Phyſick at all, but only a little Water for his Mouth and Throat, (that were very Sore) which did him good; he ſometimes ſaying, that He was ſatisfied with the Lords love, and that he knew his Redeemer lived, which was able to reſtore him to his Health, if he pleaſed, and if not, he was contented. *And in the time of his weakneſs we did perceive that the Spirit of Supplication was in his Heart, and often was his Mouth filled with the living Praiſes of the God of Heaven, whom his Soul loved; and he was very patient and quiet all the time of his ſickneſs, not in the leaſt ſhewing any diſcontent, but moſt-what*

of a very cheerful Countenance, and his Words were even as in the Time of his Health, till such time as great Weakness came upon him, and the Pangs of Death seized on him. And a little before he departed, I being in another Room, he desired I might be called, and when I came unto him, he set his Eyes upon me, and with a very Innocent Look gave me his Right Hand, and desired I would not be Troubled, with other words which I did not understand, he speaking so Weakly, the Pangs of Death being upon him; and in a short time after he laid down his Head in Peace, upon the Twenty Fourth Day of the Seventh Moneth, 1677. He was Twenty One Years and about Seven Moneths Old.

And in the time of his Health he was a Pattern of Piety and a good Example to my Family, and to those that were inwardly acquainted with him he was lowly; for indeed the Truth was precious to him, and the Company of those that truly feared God was his Delight; for his heart was affected with them; and indeed many such did truly love him. And I know it was a Trouble to him if at any time Busines should so fall out to hinder him from any Meeting, where Friends came together to worship God in the Spirit & in the Truth; for I know, it was his very Heart's Delight to be in such Meetings; and I have good cause to believe, that he never thought the Time either Long or Tedious that he was in such Exercise. And I do certainly know, that nothing did

did bring so much Grief and Trouble upon his Spirit, as those that did make a Profession of the Truth, & yet walkt Disorderly, and some such he did often Reprove very sharply, some by word of Mouth, and others by Letter, which few knew of but those it did concern: for indeed he was a very lowly and meek spirited Young Man, and very Dutiful to his Parents, and would not neglect any Opportunity wherein he might be serviseable to the Truth, and a very Tender and Affectionate Carriage to his Brother and Sisters, and his Eye was continually over them for Good, and his Counsel and Advice to them at all times was, to stir them up to Live in the Fear of God. And the last Paper that he writ upon the Truth's Account, was to John Dunbabin of Sanky, who had lent him a Book that John Cheney had written against the Truth, so when he had read the Book, he did return the Book back again to John Dunbabin, with the Letter, which I have also sent thee, which thou mayst read over at thy leisure; and conclude with the Remembrance of my dearest Love, which is indeed and in Truth to thee, thy Wife and Children, and to all that love the Truth and walk in it,

Bruen Sixmith.

On Man.

HOw weak and poor a thing is feeble Man!
How nothing is he in the best he can!
How hard a matter its for him to find
A truly solid and a serious Mind!
To feel it centred down to the true Rest,
Where nothing in the same can him Molest:
To feel it fixt and knit so close to Him,
That never can be Overcome by Sin:
Where th' Enemy no Entrancee can Find,
O! there it is that I would have my Mind,
To feel it alwayes on a daily Watch,
Where then the Enemy can make no Breach.
This is a blessed State; thrice happy They,
That have attain'd unto this Blessed Day,

William Sixmith.

On theſe times.

O Moſt unhappy Time that we live In!
Not only living but pleading for Sin
For term of Life; ſaying, *That none is Free*
On this ſide th' Grave, nor never like to Be:
Setting ſo much their Minds on Fading Things,
And Earthly Toyes and Vanities, which Brings
Them into ſuch a very Careleſs State,
They ſeek to purchaſe them an any Rate:
Their Precious Time they loſe, a Thing moſt Sad,
And to their own Deſtruction they are Led;
Satan Blindfolding them, they cannot ſee
The Snare that's laid; O moſt groſs Vanity!
To ſee that almoſt all men ſhould be Guided
By th' ſubtil Serpent, and yet be Derided
And laught at (as it were) when they are Brought
Into his Snare, and they be ſurely Caught.
Ah! when the Bleſſed Spirit doth ceaſe Striving.
There is no Hope at th' Heavenly Reſt Arriving:

For

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For

For there's a Time when th' Spirit ſtrives
with Men;
Oh! happy will they be that anſwer Then
To all that it requires, forth-with Obeying,
And not conſult with Fleſh and Blood in
Saying,
O Lord, what thou commandeſt I cannot Do;
The Thing is hard to Reap, and not to Sow.
Oh, fooliſh Man! who doſt at random Talk,
Charging him falſly; for thou doſt not Walk
According to thy Knowledge, but doſt Run
In thy own Way, and wilt not hear his Son,
Which doth in ſecret Check, Reprove,
Chaſtize,
And ſweeps away the Refuge of all Lyes:
For he not only ſhews thee what is Good,
But cleanſes thee from Evil with his Blood.
O Man! conſider then what thou art doing;
Conſider with thy ſelf where thou are going:
For as in this vain World thou now doſt Live
Thou in the World to come Account muſt
Give,
Of Actions that are done in th' Body Here,
As they be Good or Bad they muſt Appear;
According unto them thou doom muſt Have,
Repent therefore before thou go to th' grave;
For as the Tree doth fall, ſo it doth Lie:
Examine well thy ſelf therefore and Try
How it doth ſtand betwixt thee and thy God,
And dread his Name, leſt that thou feel his
Rod

Here

Here on the Earth, and in the other World,
Into Everlasting Burnings thou be Hurl'd;
Whereas thou hast receiv'd that *sentence* Past.
Of *Go thou Curs'ed, into Hell thou must*;
Where there is Weeping and Gnashing of
Teeth,
And out of it to thee there's no Relief:
But if that thou dost walk as thee Becomes,
Thou shalt be numbered amongst the Sons
Of great *Jehovah* when that thou dost Dye,
And things that are Cœlestial shalt Enjoy,
And sit in Heavenly Places, where their
Rings
Sweet Halelujahs to the King of Kings.

W. S.

HOW difficult a Task it is to Find
A solid, serious and a stayed Mind!
The Enemy of Man doth go About
With such cunning Device to draw it Out;
Either presenting Objects to the Eye,
And by the same seeks for to Destroy
Their very Life, so causing it to Run
So far therein that they are quite Undone;
Or else in drawing them into the Earth,
Perswading them unto a little Mirth,

Saying,

Saying, *They ought not alwayes to be so Sad*
For it doth stupifie, and Maketh Mad.
O! these and such like Snares the Devil
Layes,
Whereby the Panting Soul he oft Betrayes.

W. S

WHo shall they call on to assist their
Quill?
One of the Muses? No, let them be still
And meditate, that do desire to Sing
Praises and Halelujahs to their King,
The Righteous King, Redeemer and
Creator,
The only God, the Lord, and blessed Maker.
But as they contemplate, methinks they Hear
Something in secret that saith, *Lend an Ear*
To me, and hear the words that I do Say,
And that which I command, do thou Obey.
And except they attend unto this Word,
There's none can sing true Praises to the
Lord:
Its those that are redeem'd by *Sion*'s King;
They, they alone can living Praises Sing:
Those that in his Cause would their Life
lay Down,
And seek his Glory, and not seek their own:

Those

Those that are taught and guided by his
Spirit,
'Tis those can sing, Its those that do Inherit
A glorious Crown; to those he doth
Perform
His blessed Promises: Its those Adorn
The Gospel of the Lord; and it is those
That fight God's Battels with them that
Oppose:
Those give unto the Hungry Meat,
Of that which God gave them to Eat;
Spiritual Bread to feed the inward Man,
To nourish it there's nothing else that Can:
So th' Wicked cannot sing, no let them
Mourn,
And Weep and Wail; let them themselves
Adorn
With Sack-cloth and with Ashes; let
them lie
Groveling on th'Earth, and know the Misery
That doth attend on all in that Estate;
Let them not sleep nor slumber; let them
Wait
To know a true Repentance in them
Wrought,
And know that of themselves they can do
nought.
And when they'r Sensible of their
Condition,
And on their Hearts there comes a true
Contrition,

With

With Sighs and Groans unto the Lor
That He
Would ease them out of their Calamitie:
O! then the Lord in his great Mer
Pleaseth
To shew them Comfort, and their Mind
he Easeth,
In giving them the Knowledge of his Son:
Or else their Sin-sick Souls had been Undo
Shewing its he alone that works Within,
And no one else there is can clean
from Sin:
And though that it seem little, give an Ea
To it, and it will shew what's sin, most clea
It will not only shew thee what is Evil,
But as kept to may overcome the Devil.
Its they who keep to it that truly Sings
Everlasting Praises to the King of Kings,

W.

Opinion.

O How is Man degenerated Now!
Not only lost the Power, but for
Too,
In which the primitive Fathers were Foun
The Words of whom they call their R
and *Ground*

On which they build, yet they do walk
contrary,
And all their Structures much from theirs
do Vary.
There's some make Christ the Chief and
Corner Stone,
And preach, *None knows the Father but*
the Son,
And he to whom the Son doth him Reveal;
What Knowledge else they have doth nought
Avail,
So they instruct all men to come to him,
Who purifies and purgeth ev'ry Sin.
But others teach, that *Revelation's Ceast,*
Which doth conclude, that *Knowing God's*
Decreast;
And call the Scriptures *Rule of saving Grace*
Whilst they in Wickedness to men preach
Peace:
When Scripture (without Spirit) a dead
Letter,
Without the same it maketh no man Better:
The Letter kills, the Spirit giveth Life;
This as come to, redeemeth out of Strife:
This is the Supream Rule, who walk
Hereby,
Men's Meanings of the Scriptures they
can Try.
For none the things of God do truly Know,
But as his Spirit doth reveal and Show.

So

Some would God's Love unto a few Confine,
And Reprobate the reſt, and ſo in Fine
Quite paſs them by in that moſt ſad Condition,
Where no Recovery is, to wit, Perdition;
Soothing the other in that Confidence,
They ne're ſhall fall from Grace: O vain Pretence!
Saying, *Whom God once loves, he loves Forever,*
Although they ſin, yet he forſakes them Never:
When God of one Blood hath made all Mankind,
And he ſo loved the World, that he Reſign'd
His Son to reconcile them all, if They
Truly believe in him who is the Way.
For Chriſt hath taſted Death for every Man:
For he through Death deſtroy'd Death's Power for Man.
The Wicked's Death the Lord doth not Deſire,
But that he turn from Sin he doth Require.
He that committeth ſin doth fall from Grace;
And in committing it he breaks his Peace:
Grace joyns not with him in his ſinful Deed;
Grace doth reprove him if he will take Heed:
Grace takes no part with Man when he doth Sin;
Man diſobeys it when he falls Therein:

When

When Man acts that which doth pollute
the Mind,
He over-runs Grace, and leaveth Grace
Behind:
This is the Word behind that shews the
Way
That calls, *Walk here, whenas men go Astray.*
Grace truly leads, its Grace that should
Conduct;
This is man's Guide, and this would man
Instruct:
If man Resist not and gain say the same,
In perfect Holiness 'twould man Retain:
For as 'twas said, *My Grace sufficient is,*
They that obey it cannot walk amiss.

W. S.

REmember thy Creator in thy Youth,
And let thy Mind be still incli'd to
Truth;
Which when thou findst, be sure thou it
Obey,
And 'twill conduct and guide thee in the
Way,
That will thee lead unto Eternal Life,
And bring thee out of Enmity and Strife:
'Tis as a Light shining in a dark place,
Until the Day dawn and Day-light Encrease.

This is the chief Pearl, therefore do it Prize;
Do not this Burden, but let it Arise:
For all that's contrary, Truth alone must
Judge,
Which will not suffer sin in thee to Lodge:
For this will seperate all Good from Evil,
And also quench the Arrows of the Devil:
When thou in Trouble art, then hither Fly,
And thou wilt find it a chief Remedy.
Let not time slip, but see that thou Obey
Its Counsel always, whilst thou hast a Day.

Keep the Watch.

A Watchful State is the most blessed
State,
To wait on him that did all Men Create;
To feel him working in the inward Part,
Searching and trying all things in the Heart;
Binding the Strong Man that the House
did Keep,
Spoiling his Goods, casting him out, to
Sweep
Each Corner, and to make the whole
Heart Clean,
That none of his old Dregs therein
Remain:

And

And then when it is purg'd and cleans'd
from Sin;
O! then its his good will to dwell Therein;
That he may lead and guide the Soul aright,
And then to walk therein he takes delight;
So that, I say, it is a bleſſed State
To wait on him that did their Souls Create;
To feel him working in his mighty Power,
Reſiſting Satan in the tempting Hour.
For all that wait on him, feel his Protection,
And in the ſtillneſs feel him give Direction:
Reproving, and Chaſtizing all that's naught,
Not in deeds only, but in words and thought.
And ſuch are thoſe he ſeeks to worſhip Him,
That do not yield to any thing that's Sin:
But when the Tempter comes them for
to Try,
Unto the bleſſed Spirit ſtill they Fly:
For he's a Power, a Shield, a Fence to thoſe
That wait ſtill in his Spirit, to Oppoſe
The Enemy, which as a Roaring Lion,
Would thoſe devour that travel towards *Sion*.
So if the Watch be kept, they cannot Stray,
Nor to the Tempter will they be a Prey!
But if the *Watch* be down, *Temptations* com;
And by the Tempter they are Over-run.

W. S.

To the Sinner.

REnew thy Grief, O man, renew thy Care;
Lift up thy Voice aloud, and do not ſpare
For to bewail thy precious time Miſpent,
O! cry, and ceaſe not; O Lament, Lament!
O! let the Eecho of thy Voice Rebound,
And let the Nations with thy Mourning Sound:
For ſad's thy ſtate, and miſerable Wo
Doth thee attend, although thou doſt not Know
How ſuddanly it haſtens on thy Head,
Thy Heart being hardned, and thy dull mind fed
With airy Vanities and luſtful Pleaſures;
Such fading Fancies are thy only Treaſures.
Therefore Repent, whilſt thou haſt yet a Day
For it is ready to be paſt Away.

W. S.

Contemplation.

OHow delectable is Contemplation!
It far ſurpaſſeth all vain Recreation:
It

Its more delightſome far than all vain Toys
And far excelleth all baſe worldly Joys;
For here the Soul doth true Contentment Find,
Here, here alone's true Solace to the Mind:
Although it feel the Judgment poured down,
Yet in the ſame there is a ſight of th' Crown,
That thoſe enjoy that perſevere to th' End:
They in the Judgment feel the Vail to Rend,
And the Underſtanding ſo to open Clear,
Where God's great Myſteries to them Appear:
For he doth purifie, and doth make Clean
His Children dear, and in his Way doth Train
Them, in that Path which pleaſant is to Him,
Whoſe Bodies are his Temples, cleans'd from Sin.
Its thoſe who by true Contemplation Find
Reſting inwardly a Stay to th' Mind.

W. S.

SHall Life or Death, things preſent or to Come
Again intangle, again Overcome
Religious Perſons, who are Sojourning
After *Canaan*'s Land, and Travelling
Heaven-wards? Or ſhall any fading Joy
Graſp ſo the Mind as it ſhall not Rely

And fixed be on Christ their Strength and
stay?
No, no; for he's the true and living Way.
Darkness and Death subdued are by Him;
Youths here depending overcome their Sin.
Ever blessed are they who in Christ Abide.
They happy are, and rest Unterrify'd

W. S.

Loss of time.

WHat bitter Lamentation shall I Make!
Or what Bewailing Speeches shall
I Take
Now to deplore my Time I have Mispent!
O Dear Heart! why? O! why was I
Content
Thus, thus to let it slip and slide Away,
Not truly it regarding day by Day?
O! how am I ensnared in Vanity,
And plunged deep into Iniquity!
For want of keeping up a daily Watch,
The Enemy away my Mind doth Snatch,
Hurrying it into Terrestrial Things,
Which Anguish, Sorrow, Grief and
Trouble Brings:

But as the Watch is kept, O! I feel Power,
Which doth preſerve me in the Tempting
Hour.
Great God of Heaven and Earth, keep
thou my Watch,
And then no Hurt unto my Soul can Reach.
O! thou Preſerver of a panting Soul,
To thee I cry, to thee I do Condole
My miſerable ſtate, to thee its Known;
None elſe can help but thee, but thee Alone:
Do thou adminiſter what thou thinkſt Good,
Alſo do thou preſerve me from the Flood
Of th' Enemy, which he doth oft pour
Forth
Againſt thy Seed, to deſtroy the true Birth.
O great *Jehovah!* do thou me Preſerve
In Truth and Uprightneſs, that I may Serve
Thee in my Day; O! keep me freſh and
Green,
And purge me thorowly; let not Remain
That thing which doth thine Holineſs
Offend:
O! I entreat thee (Lord) be pleas'd to
Lend
An Ear unto my Cry, that ſo I May
Sing Halelujah to thee in my Day.

W. S.

For the Letter-Learned.

IN building *Babel* their Confuſion Came,
In which unto this day they ſtill Remain:
They built it Outwardly in dayes by paſt,
But Inwardly they build it now as Faſt:
Their Outward Language then Confuſed Was;
Now Inwardly they ſuffer greater Loſs.

A Wounded Conſcience who can bear?

O Dear! how grievous is a wounded Mind!
How full of Wo! moſt miſerable Kind
Of Torment! unexpreſſible Condition
Of Miſery! Nothing but ſad Contrition
Doth them attend, and woful Lamentation
Is preſent with them always in that ſtation:
Bitter bewailing Speeches do Attend
Their deep-fetcht-Sighs and Groans, which they do ſend

Forth from a troubled Breaſt, which doth Rebound,
And ſometimes ecceho with their mournful Sound.
Q. From whence proceeds this grievous Wound of Mind?
What's the efficient Cauſe that hath Enclin'd
The Heart to Sorrow and ſuch ſad Contrition,
And hath involv'd it in this diſmal Station,
Whereby its forc'd to take up Lamentation,
And be thus entertain'd in Miſery,
With Sighs and Groans inſtead of Mercy?
A. Sin is the Radix from whence doth Proceed
Such Grief of Mind; it is for want of Heed,
And keeping up the Watch, it enters In;
Its this alone, its this defiler Within;
Its this corrupts, its this that is the Foe,
That cauſeth Sorrow, and that bringeth Woe.
And this deplorable State being Known,
How can they chuſe but weep, and ſigh, and Groan?
Since the Devices of the Enemy
Have over-whelm'd poor Man in Miſery

OH! how is Man apoſtatiz'd ſince Firſt
The Lord created him! And how Accurſt

Is Man become disobeying Him,
Who did create him pure and without Sin
For in his own Image he Man did Make,
And then to do him good Delight did Take
Also in Paradise he did him Place,
And to him Wisdom daily did Encrease:
But th' subtil Serpent with his fair Pretence
The Mind going out, on him got Influence
Drawing it more out from the great
Creator;
And with enticing words began to Flatter,
Under a colour *he should be more Wise*
Than God had made him; even thus with Lyes
He lost the Image of his Lord and Maker,
And of the Devil Likeness 'came Partaker.

Meditation.

OH! What doth all the World Avail
Or all the Toys Therein?
Nothing at all; for they do seal
And fold up men in Sin.
What Troubles do attend this Life,
What Grief, what Care, what Toils!
And little else there is but Strife
With them that in Earth Moils;

The

Their Minds and Thoughts being Employ'd
In such Terrestrial Things,
Which ought not so to be Enjoy'd,
Being it Trouble Brings.
But he that would released Be
From his Sorrow and Pain,
Must know himself from Sin set Free,
And know it daily Slain:
But he that this doth come to Know,
Must know it wrought Within:
For all that's good, from Christ doth Flow;
None else can cleanse from Sin.
Besides, the Scripture doth Record,
That he his Grace would Send;
And other Writings do Accord,
That he doth put an End
To Sin, in all those that are Led
And guided by his Spirit;
They by his gracious Word are Fed,
So true Riches Inherit.

W. S.

MOst heavenly and thrice blessed happy State;
Lovely it was, lovely it doth Appear;
Long'd for it is, Love shines in it so Clear;
Even the Lord's great Love flow'd forth to Him
Continually, until the Man of Sin

Enshared

Enſnared him with a Pretence, a Lye;
Night then came over, he to Truth did Dye.
Though God made man ſo Pure, ſo Chaiſt, ſo Clean,
In Sin he's plung'd, he is defil'd and Slain.
O that our Lord ſhould ſtill ſuch Pity Take!
He yet loves Man, Man whom he did Create:
Nothing's too dear, he ſent his only Son,
So to redeem loſt Man, that was Undon.
O! bleſſed are they who in Chriſt believe,
Not letting down their Watch, them he Relieves.

W. S.

An Epiſtle.

SISTER;

MY Love ſalutes thee in the precious Truth,
Deſiring thou adorn'd may be in Youth
Therewith; for it is the beſt Ornament;
Perfumes by far have not ſo ſweet a Scent;
Of which the Lord hath given thee a Meaſure,
Which far tranſcendeth all Terreſtrial Treaſure:
To which ſink down, for it is plac'd within
And never doth conſent to any Sin:

No

No Snare nor Trap the Enemy can Hide,
But thou'lt it ſee, whilſt thou doſt here abide.
Stand ſtedfaſt here, and let it be thy Station,
And in his Power thou'lt o'recome Temptation.
With this let all thy Actions ſeaſon'd Be;
For in the ſame there's true Felicitie.
And above all things ſee thou keep thy *watch*,
That ſo the Enemy may make no Breach:
But if the *Watch* be down, thou art O'recome
By all Temptations and haſt loſt the Sum
And Subſtance of all Good; therefore take Heed
And wait therein, if that thou wouldſt be Freed
From the Entanglement of th' Enemy;
For truly elſe he may thee much Annoy.
So at this time I do bid thee Farewel,
Deſiring that we both in Truth may Dwell.

W. S.

Another Epiſtle.

SISTER;

ALthough that we ſo far aſſunder Are,
Yet of my Love thou truly haſt ſhare:

For

For it is my Desire thou may'st Enjoy
Both inward and outward Prosperity;
But of the two its better that thou Know,
Not outwardly but inwardly to Grow,
And feel a springing up to Life Eternal,
So will thy Mind be kept from things
External:
To know which Growth thou must inward
Retire
To that which checks thee when thou dost
Aspire:
O! there know thou a Center and a Stay;
For truly its the New and Living Way,
In which the Just Man walks; O there abide,
To feel it separate, and to Divide
All Good from Bad; for it doth Purifie
And purge the Heart from all Iniquitie:
Its this alone that makes the Heart Clean,
Refining it from every Spot and Stain:
This therefore do thou follow and obey;
For as kept to thou canst not go Astray:
To which I thee commend, as to a Tower,
To fly unto in every Tempting Hour.
So I conclude, desiring that we Both
In it may lay up Treasure from the Moth.

William Sixmith.

Nothing

NOthing more rare in this vain World I Find,
As for to know a solid serious Mind:
Its difficult to keep it center'd Down,
In that which doth bring Honour and Renown:
To have it stay'd and fix't in the true Joy,
Its after this my panting Soul doth Cry;
To have it gather'd out of Earthly Things,
And have it plac'd in that where true Contentment Springs.
My Eye beholds the place where I would Be,
I would enjoy the same as well as See:
But I this Scripture do witness Fulfilling,
The Flesh is Weak, but ah! the Spirit's Willing;
Which makes me breath unto the Lord that I
May conquer that which doth me so Annoy,
That I might with the Apostle *Paul* thus Say,
Not I that live, but Christ that lives in Me.
Here is the perfect holy *Christian*'s State,
In which the Lord did *Adam* first Create:
For he created was to live to Him,
Not to the Flesh, but to live without Sin:
O! if that he had kept that holy Station,
In which the Lord plac'd him in the *Creation*,
He had partook of that great Mystery,
In which consisteth true Felicity. *W. S.*

A Letter of W. Sixmith *to* J. Dundabin.

John Dunbabin:

I Do acknowledge thy Kindneſs in lending me *John Cheyney*'s Book; for when I heard of it, I had a deſire of reading it; but they were kept ſo cloſe, that I could not procure one of Ten Days after they came down; and when I got one it was but for two or three Hours, and that on the Market day; but now I have peruſed moſt of it, eſpecially the *Præmonition to the Reader*, and *the Inſpection*, &c. as he calls them. It hath been my Deſire to try all things, and hold faſt that which is good: So the Truth in his Book I aſſent to; but by his Writings I perceive a Spirit of Perſecution to lodge in his Heart, incenſing the civil Magiſtrate againſt us, which manifeſts him to be no Miniſter of Chriſt, neither ruled nor guided by his Spirit; and from an envious lying Spirit do his works proceed; and he beholds us with an evil prejudicial Eye, which always looks aſquint. As for his *Præmonition*, its ſtuffed with ſeven notorious Falſhoods, which he can

can never prove; more properly belonging to himself, than to the *Quakers*, from which I believe he cannot easily clear himself: his other work being chiefly to speak evil of the Light of Christ Jesus, even the Illumination of Gods holy Spirit, calling it *Dagon*, an *Idol*, *a blind and deceitful Guide*; making it guilty of all sins, of *Omission* and *Commission*; comparing it to a *drunken Coach-man*, saying, *There is never a Soul in Hell but may blame the Light within*, with a great deal more wicked ungodly Speeches. Though in Contradiction of the same, he saith in his Book call'd, *Two Sermons of Hypocrisie*, &c. p. 233. where thou mayst read him praising the Light, calling it, *The Excellency of man*; saying, *The vilest man, by reason of this is of more price than all the World, which makes the Soul of man superlatively precious*; *by this it is capable to live everlastingly in Heaven or Hell: To speak against this Light simply as such, is to speak against God, the Author of it, and to undermine all Religion.*

Now let any moderate Person seriously consider, whether he hath not indicted himself, and is found guilty of Blasphemy (for *Blasphemy* signifies, to *Reproach*, *Revile* or *speak Evil of*.) And is it not before apparent, that he hath reproached, reviled and spoken evil of the Light, and so is condemned out of his own Mouth to have spoken against God's

the Author of it, and to undemine all Religion?

In page 100. of the ſame Book, he gives a very large teſtimony for us, ſaying, *There is that in your Boſoms more than ten thouſand Witneſſes:* Now by the Mouth of two or three Witneſſes, every thing is confirmed; but this he confeſſeth more than *ten thouſand*: Surely this then may be believed and approved. In theſe ſame two pages before quoted, he hath ſaid that which overthrows all his Works: And in the ſame page beareth a very large Teſtimony to the *Quakers Doctrine*, which for brevity I tranſcribe not, but deſire thee ſeriouſly to peruſe it.

In his Advice to the *Quakers*, pag. 218. he entreats them *To be earneſt in Prayer, and not to tarry till the Spirit move to Prayer, but when we have time and place convenient, to provoke themſelves to Prayer*, &c. So he would have them take his Advice, contrary to the Apoſtle's Exhortation, *Praying always with all Prayer and Supplication in the Spirit*, Epheſ. 6. 18. Alſo, its abſolutely contrary to that poſitive Aſſertion of the holy Man in *Rom.* 8 26. *We know not what to pray for as we ought, but the Spirit it ſelf maketh Interceſſion for us.*

So its not in him that wills, nor in him that runs; for the Lord heareth his own Spirit, & another ſpirit he will not hear; not that

that I thus write, that I disown Prayer; for *the Prayers of the Faithful avail much*; and they know the Lord preparing the Evening and Morning Sacrifice; and so in his own time offer it up unto him, which he doth hear and answer; and these Prayers are amongst us both in publick and in private, though he wickedly says contrary.

And though he insinuates in pag. 241. *That this Light was never intended to be sufficient of it self to Salvation*; yet the Scripture saith, that which was given for a Light, was given for *Salvation to the Ends of the Earth*, Isa. 49. 6. Mat. 13. 47.

As for his asserting, *The Light goes down with the Soul into Hell, and being turned into a Self-tormenting Light*; he can bring no Scripture to prove it; for we read, that the Talent the sloathful Servant had given him, was commanded to be taken from him before that dismal Sentence [*Cast him into utter Darkness*] was pronounced against him, *Mat.* 25. 8.

He owns this Light within should be man's Guide, and is charged to watch over the Soul, but doth not; see his Book, *Skirmish*, pag. 13, &c. Now where in Scripture doth any read that God gives any other Guide, any other Leader to Mankind universally but Christ Jesus? Oh, that he would consider what he hath belched forth

againſt the Son of God! For this I am certain of, that the *Quakers* preach no other Light then Chriſt Jeſus, the Light of the World, *John* 8. 18. no other Spirit then the Spirit of God, *a Meaſure or Manifeſtation of which is given to every one to profit withal*, 1 Cor. 12. 7. no other Grace then that which is in Chriſt Jeſus, 2 *Tim.* 2. 1. and hath appeared to all men, *Tit.* 2. 11. He hath not brought one Scripture that will favour theſe groſs Aſſertions of his before-cited; he thinks *Mat.* 6. 22, 23. makes ſomething to his purpoſe, which I ſhall tranſcribe; *The Light of the Body is the Eye; if therefore thy Eye be ſingle, thy whole Body ſhall be full of Light; but if thine Eye be Evil, thy whole Body ſhall be full of Darkneſs: if therefore the Light that is in thee be Darkneſs, how great is that Darkneſs?* From this Scripture he cannot make the Illumination of God's Spirit Darkneſs; for Chriſt here ſpeaketh of the Single Eye and the Evil Eye: for as it is written, *Eccleſ.* 2. 14. *The Wiſe Man's Eyes are in his Head, &c. but the Fool's are in the Ends of the Earth*, Prov. 17. 24. There is a Single Eye, the Wiſe Man's Eye, which is in Chriſt, the Head; and the Evil Eye, the Fool's Eye, which is Darkneſs, and is in the Ends of the Earth: So there is a Diſtinction to be made betwixt the Eye, and that which opens or illuminates the Eye,

which

which is the Spirit of God; and that which darkens and blinds the Eye, which is the Spirit of this World. But *J. C.* is in Confusion, and calls Evil Good, and Good Evil; Light Darkness, and Darkness Light; and plainly appears to be one of *Babel's* Builders, who knows not Scripture-Expressions, or else quarrels with them because the *Quakers* use them, witness his Cavil at the word [*Measure*] saying, *God cannot be cut into Measures, Shreds or Pieces*; when its a word the Apostle *Paul* much useth, look *Ephes.* 4. 7, 13. *But unto us is given Grace according to the* Measure *of the Gift of Christ. Till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the* Measure *of the Stature of the fulness of Christ.* Also *John* the *Baptist* speaking of Christ, saith, *God giveth not the Spirit by* Measure *unto him*, *John* 3. 3. Plainly implying, that to others he giveth his Spirit by *Measure*, 2 Cor. 10. 13, 14, 15. Ephes. 4. 10. And J. C. must either confess, that he hath not the Spirit of God, or that he hath it by *Measure*, or else in Fulness, which we read of none but Christ that had; which if he affirm, he makes himself equal with Christ: if he hath not the Spirit, he is none of his: if he owns it by *Measure*, he owns the *Quakers* Doctrine: So under some of these censures he must needs fall;

Read

Read *Rom.* 13. 3. with the other Scriptu
which I for bear writing at large.

J. C. is to he pitied, if what he h
written be through ignorance and bl
zeal, I wiſh that he hath not gone cont
to Knowledge, and that the Lord may o
his Underſtanding, and of all that are
ply led aſtray by him; for it is my Bel
that what he hath written againſt the L
will be more heavy then a Milſtone in
Day the Lord calls him to an Account.
that he could Repent and conſider: *For*
the Life of God, which is the Light of
which ſhines in darkneſs, and the Darkneſs
prehends it not, John 1. 4, 5.

This is the Stone which *J. C.* rej
which is become the Head of our Corn
This is the Stone of Stumbling, and R
of Offence to *J. C.* which is become
Elect and *Precious*, and the very Rock of
vation. Is he not in the Saints the *Ho*
Glory, a *Comforter*, a *Saviour?* And in
Wicked a *Judge*, a *Condemner?* I ca
but Admire that he ſhould withſtand
Sound Doctrine, which the holy Script
do ſo fully declare.

But no Weapon that is formed can proſp
againſt them that have on the Armour of Lig

THE END